



# THE FLAMING SWORD

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# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Fundamentals of Koreshan Universology.

The Eternity of the Universe; Its Parental Quality; Protoplasm Involving the Possibilities of a Whole World; the Genesis of Being.

KORESH.

COSMOGONY.—Continued from last issue.

THE PARENTAL QUALITY of the universe must be impressed within the protoplasmic (first formed) substance of universal creation. That protoplasm in which are the possibilities of universal being, must have had the parental form for its origin. We say the parental form, because in the universal, parental quality is bi-unal, not dual as in the mortal form and function now improperly called life. The protoplasm of universal being can redevelop within the integral structure of the universe a corresponding life within itself, which is the recreation of its own being, and therefore the perpetuity of universal integralism. Form and function must obtain before the characteristics of an adequate form and function can develop. The form and function of the universe must obtain before the form and function of the universe can be operative in the characteristics of equivalent and adequate activity. The coöperative forms and functions residing and acting within the spheres of creative powers maintain the eternal perpetuity of the universe; therefore, the universe is naturally and essentially eternal.

Everything in the universe has soul and spirit. The *pneuma*, *psuche*, and *soma* are the three coördinate correlativities of the organism, whatsoever that organism may be. The soul is the heat, the spirit is the light. A flame has light and heat. The light is the *pneuma*, the heat is the *psyche*. Intellect and affection in the domain of animal force are supreme in the highest order of natural existence, this being the arch-natural man. Intellect is the light of the mind, affection or love is the

heat of the mind; these constitute the flame of mentality. The love or heat of the mind is the soul; the intellect or light of the mind is the *pneuma* or spirit.

ORGANIC FUNCTION IN CONTRADISTINCTION TO WHAT HAS BEEN IMPROPERLY DENOMINATED INORGANIC MATTER.—The universe is an organized structure. It never had a beginning in the sense in which creation is said to have had its expression. Everything, therefore, which exists is correlatively associated within the structural whole. Strictly speaking, then, there is no inorganic matter, except in that state in which substances have been thrown off into the debris of organic waste. But there is a distinction between the so called elementary substances not found in the activities of what is called organic life. Let us instance the distinction between what has been termed organic and inorganic calcium; that is, the lime found in the limestone, and that which we find in organized structures. No chemist nor physicist can distinguish between the two, either by chemical or electrical tests.

A given amount of inorganic lime may be held in solution in rain-water, and a corresponding amount of the organic calcium held in solution in a corresponding amount of rain-water. The most delicate tests applied cannot differentiate the two qualities of calcium. The two, however, will not affect vegetation alike. The differences define a marked distinction, demonstrating the fact that organic relation in what is called vegetable or animal life, calcium contains something beyond the ken of the materialistic conception, not contained in the atom which has not been subject to organic relation. What is this something that is so far beyond the



chemical and electrical discrimination as to escape the acumen of the physicist? It is that something which the atom has acquired through the touch of relativity, which it lays up in its memory as the inception of the soul beginnings, and which belongs to the experiences of all elements which aggregate finally in the forms of organic increment.

Touch or contact of atoms in what is called organic relation, is the experience which the atom cannot gain in any other relation than in the activities of organic contact. This contact is both attractive and repulsive, and is the beginning of those experiences which are the incipient phases of pleasure and pain, but of an order and character only known to the atom attracted or repulsed. The soul of the atom which has only been in simple contact with one or more substances in what are called organic relations is a simple soul; but the soul of the atom which has been in a thousand-fold contact is a complex soul. It is these complex organic relations that give the experiences in atomic form and quality which, when burned in the alchemical activities of the brain, give forth the character of mentality called great intellectual and affectional force; this force of intellectuality and affection being proportionate to the round of organic relation and experience to which they have been subjected.

PHYSICAL UNIFORMITY OF PROTOPLASM WITH ITS PHYSIOLOGICAL DISTINCTIONS.—Protoplasm means that which is first formed, and is defined as the beginning of physiological activity. Protoplasm may be imperfectly analyzed, and in the products of analysis the so called elements may be apparently separated; from which it is inferred that the protoplasm contained the elements in the form and proportions which the chemist has not discovered in the products of his elaborations. It will be found that under certain tests which are neither chemical nor physical; that is, not within the reach of the tests of the chemist or the physicist, but within the sphere of physiological reaction, there is a difference between the inorganic (so called) element, and the corresponding element found in the analysis of the organic aggregation. That protoplasm found to comprise the mass of the jelly fish, so far as chemical and physical tests are concerned, is identical with that found as the beginning of physiological activity in any of the various kinds of organic form and function. The protoplasm of the baboon, the horse, and the elephant, is *physically*, but not *physiologically* like that of the human being. The protoplasm of the baboon is identical with that of the elephant, so far as physics can determine with its most delicate tests. If there be something in the distinctive kinds of protoplasm which the materialist cannot define nor differentiate, then there is something beyond the investigative powers of the materialistic mind to discover and exploit.

Let the student endeavor to explore the sources of that intangible something which baffles the powers of the ordinary scientific mind, and which is distinctively pronounced when in the processes of development there may be derived the jelly fish, the tadpole, the baboon, the horse, the elephant, or the human. Why should the material substance capable of being analyzed by the chemist and the physicist, found to be the same in all kinds of animal existence in its physiological operations, produce such a variety of kinds? What is it that distinguishes in creative power that protoplasm which in its physiological activity will produce the elephant, from that protoplasm which will produce a universe? If we investigate the causes that have conspired to initiate the beginning of the animal being newly created, that is, the offspring, we will trace the protoplasmic possibility to the germ and the sperm which in their union have combined, broken down as to their organic construction, and blended in that homogeneity found to obtain in the protoplasmic mass. We may still further trace the origin beyond the cells whence the protoplasm is derived, to the parental forms in which the cells were developed. The protoplasm produces any of the forms derived from the parental stock of which it is the kind. Let us begin with the offspring, tracing it back to the protoplasm, thence to the germ and sperm, and thence to the male and female forms in which the reproductive cells were produced. These may be the jelly-fish, tadpole, baboon, horse, elephant, or the human being.

What shall we say, then, of that protoplasm in which reside the possibilities of a universe? Shall we continue the illustration, taking the universe in its existence, tracing it to its protoplasm, thence to the sperm and germ, and finally to the parental stock, as in the processes of reasoning as hereinbefore formulated? Or shall we depart from the true method of analogy and deduction, and jump to a forlorn conclusion and a faithless agnosticism? That protoplasm in which reside the possibilities of universal creation, must have derived its impressional possibilities precisely as have the other and specific kinds. If in the universal protoplasm there are the impressions of a universe, those impressions were made from the forms and functions existing as constituting the parental characteristics from which the universal protoplasm is derived. The laws which obtain in the specific line of propagation from the parent to the offspring, must also obtain in the corresponding line of universal propagation. The man who cannot follow the processes of the disciplined and rational thinker, is not the kind of a man to fairly criticise the intellectual conclusions of the ratiocinative mentality which comprehends the part by a critical knowledge of the whole.



## Ontogeny.

ONTOGENY.—Ontogeny is the history of henogenesis. Henogenesis embraces the processes of individual development. It may apply also to universal development correspondentially. "Each organism in the course of its individual ontogeny, repeats the history of its ancestral development." This is a fundamental proposition, and is as true in universals as in individuals. The ontogeny of individual progress is the same correspondentially as in the ontogeny of universal creation. Taking this absolutely true and positive statement, creation progresses within itself on lines corresponding to the lines defined in the processes of progenitive evolution, the unfoldment of the creative product from the cell produced within the form and function of the parent stock.

Henogenesis is practically the order of creation from the monistic germinal beginning, back to the individual existence of the supreme individual (undivided) parental germ. Such a germ must inevitably embrace all of the forms and functions of the universe, all of the possibilities of creative power, from a receptive and radiatory possibility as the involuted creation, and the universe in its least form and function; in fact, the microcosm. The microcosm, the man in the least form and function of the universe, is individual and monistic. This proposition will be discussed further on in our exposition.

Let the student enter with us into the analysis of the origin and development of the soul and spirit within the environment, the body. Neither the *pneuma* nor the *psuche* can exist independent of the material in which it exists as its *soma*. Begin the investigation with the constituent, calcium (lime). This is simple and elementary enough from which to begin the building up of the organism that is ultimately to become the individual (undivided and monistic), living character, that which, as a whole, will become the soul in its full fruition.

The reader must distinguish between vidualism and individualism. This distinction is important for the further progress of this investigation and study. Men and women are vidual, in the divided form of male and female existence. This is true also of all animal existence in the lower forms. Man is individual when he is restored to the form and function in which the arch-natural development obtains. The final form of man is that in which the male and female functions are in the monistic union. This is also the characteristic quality of the universe as an entirety.

Calcium, derived from the analysis of some form of organic development, contains properties not belonging to calcium that is not connected with a physiological organism. It is to the character of this peculiarity that we would invite the attention of the sincere

student of the laws and principles of life. If the calcium of organic relation differs from that of inorganic relation, what are these differences and what their causes? Organic calcium contains properties not defined by chemical or electrical analysis, which causes it to differ from the inorganic calcium. The atom of organic calcium or lime has come into attractive and repulsive touch or contact with other elements entering into the same organic combination; the forces of attraction from which it was derived, being within the influence of the organic relations into which it has ingestatively entered into relative combination. That power of attraction which has brought it into contact or touch has given it the pleasure of attraction, a sensation which remains with the atom, but which is of so subtle a character as to place it beyond the realm of physics into the domain of metaphysics, and yet allows it to remain a part of the organism in which the material and natural constitutes its pediment; that is, they are one and inseparable. The experiences of pleasurable and repulsive touch (pleasure or pain) are laid up in the atom as so much soul and spirit within and constituting a part of the atom. Every atom with which the calcium has been acquainted has met with the same pleasurable and painful experiences; nor do the affiliations and departures cease with the round of experiences acquired in one combination, for the progress onward to other and more complex affiliations compounds the memory of these experiences.

It does not follow, because certain so called elements are found as organic constituents of the analysis, that these elements were such in the combination of form and activity; for in the analysis creations have been effected, and though the atom has entered into active relationship in one organic aggregation, substance is so metamorphosed as to become some other substance in another combination. Now it can be stated with certainty, that these memorable relations of complex unions and experiences of atoms in the lines of their trajections are the product of the treasuring up in the elements of combinations of substantial principles which are not material, but as substantial as if they were matter. That subtle and hitherto mysterious something which has baffled the mental capabilities of the philosophers of ancient and modern times, and which has been sought for in all ages of the world without leaving a trace of that kind of knowledge which comes from conviction grounded in certainty, is, in the foregoing analysis and synthesis, the beginning of the creation of the soul which in these beginnings is but the incipient initiation of what will in the future, through higher and more complex unities, become blended with that eternal consciousness for which it is being constructed.

(TO BE CONTINUED.)



## New Century Studies and Reviews

Lucie Page Borden

### THE CHARACTER AND CAREER OF BOSSUET.

What the Famous Bishop of Meaux Stood for in Catholicism; the Conflict of the Eagle and the Swan.

THE GREAT CENTURY of literature and arts in France was upheld by the union of church and state. If the "sun king" sat upon his throne in security he was supported by the champion of the church and the monarchy. The bishop of Meaux stood for Catholicism and the power, not behind the throne but beside it, acting in unison with it, but still subservient to its wishes. The Revocation of the edict of Nantes, one of the hardest blows ever inflicted upon rising Protestantism, took place under the direct influence of this spiritual father, who was in this affair the engineer of a project designed to wipe out heresy.

Of Bossuet in respect to this tragedy of horrors, it is said that he was not cruel but inflexible; a fine distinction which preserves the character of the man. Bossuet did not officially sanction the dragonnades, but he looked upon them as necessary and inevitable, since any method employed to crush heresy was lawful, providing it reached its end in the extinction of all save the state religion. Has France seen such days in her religious history, only to add to her sufferings by keeping Catholicism in possession of her revenues?

The danger in the way of a state religion is seen here in the history of this churchman, who made his debut at the age of sixteen in the salons of the Marquise de Rambouillet. He was as picturesque and startling in his beginnings as when he stood in his pontifical vestments to preach before the king. The habitues of the salons were confronted one evening by a charming youth who stood modestly ready to preach an extempore sermon on a theme suggested to him by one of the company of brilliant wits. His subject was not beyond his powers. The young orator launched forth into a sea of imagery, which flowed until the lateness of the hour obliged him to withdraw. He had no confusion in the face of the best judges in Paris. He spoke so well, despite his extreme youth, that a *bon mot* struck like a spark from the flint by Vincent Voiture, has passed current until now. "I have never," said the academician, "heard one preach so early nor so late." The restraining force in France for many years was the great preacher, who was the idol of the court. He was not disposed to quarrel with the secular arm, but to conciliate it. He owed his success to his eloquence, his inflexible advocacy of the rights of the church, and the diocese of Meaux was the reward which the king bestowed upon his favorite orator.

It is said that as a lad his career was determined by a morning spent in his uncle's library. The boy climbed upon the shelves and abstracted a copy of the

Bible. Entranced by the beautiful imagery, the grand conceptions of the old prophets, and the stories of the patriarchs, he read on and on until the day had passed and the night was far advanced. From that time he had no thought of a career apart from religion. He wanted to expound the holy Scriptures, and he became past master in the theology of Rome, inflicting his blows upon Protestantism and whatsoever influence at home or abroad seemed destined to draw the sheep of St. Peter away from the true fold. He saw from its birth that unless it was crushed in the cradle, the new faith would supplant the old.

One of the most remarkable periods in the history of Bossuet is comprised in the faithful account of his controversy with Fenelon. They represent the opposing forces of the church, and it cannot be denied that the former won largely because of the bitterness with which he pushed his adversary to the wall. It is given to few men to do more for the success of a cause than Fenelon would do for Protestantism were he alive today. He was the humanitarian of the seventeenth century, while Bossuet was the theologian who impeached him for heresy. Fenelon was such a man as Phillips Brooks, though with a stronger taste for mysticism. They were rivals in their offices at the court, as each had charge of a royal infant. To Bossuet was confided the education of the dauphin who was never awakened to the love of learning, while Fenelon enjoyed the privilege of writing his famous treatise entitled "Telemachus," for the benefit of his pupil, the grandson of the old king. This child was described with justice as violent and harsh in his feelings, incapable of meeting the least resistance to his wishes; in short, as given up to every passion and transported by every pleasure. His training from the gentle and humane Fenelon made him another being, modest, restrained in his wishes, patient, humane, even austere.

This was the tutor known as the Swan of Cambrai, who had the honor of contending with the Eagle of the Romish church. To very few men in history has this title of eagle been decreed, but it finished the charms of Bossuet for posterity by endowing him with a lasting notoriety. The name eagle has expressed qualities which made Cæsar famous, qualities which were centered in Napoleon, but which never pertain to a common man. The eagle and the swan contended, but the victory remained with the soaring genius of Bossuet. All that notable controversy about Quietism professed by Madame de Guyon, has become classic. The church loved both her sons, and it is specially noted that although she decreed the title of victor to the denouncer of earthly pomps and vanities, yet she has characterized the two men thus pitted against each other in the terse remark: Fenelon if he erred at all, did it on the side of humanity, and is only reproached for loving God too much; whereas Bossuet had too little love toward the neighbor.

Persecution is the danger that the church and state in unity has ever made prominent. There are always



heretic hunters and shepherds armed with staves to keep out the encroachers upon the privileges of the elect. If the state religion commanded the respect of all by witnessing to the claims of science; if it held the admiration of the crowd for its beautiful precepts enunciated from the throne of Deity; if it could win even the most recalcitrant by its observances of justice, and had it the seal of the living God in its forehead, thrones and dominions might yield to it; but until the true religion that embraces the world in truth and righteousness is established in earth on the foundation of a physical science laid for it from eternity, there can be no security. The church of St. Peter in modern Rome is in its decrepitude, and has but a similitude of the truth.

The influence of Bossuet has been very extensive in literature. His sermons are considered models, and it is said by the French that he created the funeral oration. His style is grandiose and compelling. It is that of a man dressed in his canonical robes, and armed with the sword of the Lord. He denounces earthly pomps and vanities even in the presence of kings. His "Discourse on Universal History" was written for his pupil, the dauphin, and has not lost prestige, though the justice of the author's views might be impeached. Some have gone so far as to say that Bossuet created not only the funeral oration, with its magnificent periods, its sonorous language, but the philosophy of history as well. He regards the establishment of Christianity as the starting point of history and the central fact around which all actions of men, past and present, are grouped. Pascal had contended that the principal characters of ancient times, Darius and Cyrus, Alexander, the Romans, Pompey and Herod, contributed by their acts and without knowing that they did so, to the glory of the gospel.

Pascal's point of view is preëminently that of Bossuet. He scrupulously upholds the alliance of the throne and the altar, believing that kings must pay the forfeit of their lives and lose their power unless it be at the service of the King of kings. The oration upon the death of Henrietta of France, queen of England, wife of Charles the First, is usually cited as the climax of eloquence and majestic beauty. To say that Bossuet invented the philosophy of history, is to say much of a countryman of Taine, who was one of the most philosophical of modern writers.

One of the most important acts of Bossuet's life was the conduct of the assembly of clergymen in 1682, when he caused to be adopted the dogma of Independence of the Temporal Power. He was the complete exponent of the authority of the church and its right to dictate its policy, even to kings. He died in the full belief that he had annihilated the heresies of his time. He never spared his adversaries in debate, and he wrung from his opponent, Fenelon, the terrible cry, "Why do you give me insults rather than arguments?" His tactics remind one of modern political warfare, which often carries the day by just such means. The policy of the Catholic church is to regain what Bossuet declared were its rights. The ambition of the prelates

of the church is not to sit in the counsels of kings, but to see them cringe at their doors, as the Pope once compelled a Christian emperor to wait in the snow at his portal.

The union of church and state as things are today is impracticable, and nothing but the descent of the celestial hierarchy in person is sufficient to reëstablish a state religion. The Reformation opened the door for a multitude of sects, and the Catholic arm was shorn of its power through the Franco-Prussian war as an indirect means of accomplishing the degradation of the throne of St. Peter, in order to prepare for the advent of the church triumphant. The true spiritual power in descending into the world becomes one with the external beings who have been gathered out of the old defunct hierarchy. The Eagle of Meaux conquered the Swan of Cambrai, but the swan is the symbol of immortality, and its song will be heard again, for both swan and eagle are needed in the divine kingdom.

The indignation aroused by the Catholic clergy in their attempts to control the revenues of France, has led to the suppression of a beneficed and orthodox clergy in that country. Bossuet's last public appearance at court was to present himself as a suppliant. He wished his bishopric to be given to his nephew, and the king, who had other views, refused the living asked by the great prelate. The temporal power kept the right of disposing of benefices under such a king as Louis XIV.

If the church wishes to rule, it has been obliged to use women as tools. Madame de Maintenon was the instrument of its exaltation, and she kept the king in terror of death. Through his superstitious fears she brought about many projects, but the king hated the restraint imposed upon his pleasures. Would it be better to have no organized church, since that body is in its decline? To abolish the church and to abolish the fear of future punishment would only precipitate men into greater licentiousness. The old church is corrupt, but it is still a restraint upon society. It dies a natural death when the beauty of the Church Triumphant appears in earth.

#### A New Language: Esperanto.

ALTHOUGH Esperanto is so fully developed that there are more than twenty journals and several hundred publications printed in it already, many persons have never heard of the new language. Dr. Zamenhof of Warsaw, has the honor of inventing and building up an artificial language as an aid to commerce and international politics. He does not expect that Esperanto will supplant any of the known languages, but that it will greatly facilitate the relations of life abroad where people from all parts of the globe meet and desire to make known their wants. He has therefore aimed at simplicity and elasticity, and as a result Esperanto can be used by porters and shop boys; also it is fitted to the typewriter and the telegraph. Tolstoi has said that it is the duty of everyone to learn Esperanto,



because the foundation words can be acquired by devoting five minutes a day to the task for a month.

A brief description will show how the language is constructed. The alphabet consists of twenty-eight letters, five of which are accented. The consonants have mostly the English sound, while the vowels are pronounced in the Italian fashion; *j*, sounded as *y*, is the sign of the plural. Nouns end in *o*, adjectives in *a*; while the syllable *in*, inserted before the word ending, shows the feminine gender. For instance, *patro*, father; *patrino*, mother; *koko*, cock; *kokino*, hen. The obliteration of case endings except the use of *n* for the objective, simplifies the language very much. To illustrate how the parts of speech are built up from one root: *Vivo* is life; *viva*, alive; *vive*, in a lively manner. All derived adverbs end in *e*; *vivigi*, to make alive; *vivulo*, a living person; *postvive*, to survive.

That an international auxiliary language is needed cannot be questioned; but in these days when there is so much to be learned, is it necessary to tax the mind of the student by giving him an artificial language to learn? In the middle ages, Latin was used by scholars and courtiers. Montaigne learned Latin from his preceptor by speaking it without grammar or dictionary. The inflected forms and case endings render Latin too difficult for an international aid at this era. But there is already at hand another language, derived from the Latin, which all Europeans know and all persons of fashion speak to some extent; moreover it has been the custom to speak French at courts for some time. English is said to be extremely difficult for foreigners to acquire, even with phonetic spelling; but French is already known so largely that it would seem no slight task to supplant it by a ready-made language like Esperanto.

The supporters of the new speech are beseiging President Roosevelt to establish that next, now that he has done so much for language reform in another direction. The President and his family already understand French; and Mr. Tiersot, who gave such drawing lectures and song recitals on the old French chansons last winter, had the distinction of lecturing before the White House family and of pleasing them very much. Economy of time and economy of memory both point to the development of Esperanto as unneeded while there is already so flexible and so soft a tongue as the French, spoken by so many natives and foreigners, with its dialectic peculiarities to be sure, but presenting no insuperable objections even to porters and shop boys.

How did French originate? Well, there were two peoples once, who lived on the two sides of the river Loire; those on the north side were called Franks, and their dialect was called *la langue d'oïl*; while those below the Loire were the representatives of the Gothic races which overspread all southern Europe; and the language of the south was called *la langue d'oc*,—this word for "yes," being *oc*, as it was *oil* in the north. The *langue d'oc* developed into the Provençal, spoken by southern provinces of France. The *langue d'oïl* is now Parisian French. Hence the French language is a nat-

ural growth. There is nothing superficial in its composition, and it is well adapted, as experience shows, to diplomacy, commerce, and letters.

The notion is apparently gaining ground that the President's sanction for Esperanto is all that is needed to settle the whole question. It will take very well if he put it forward, but can a speech made to order equal a natural growth as a medium of communication?

#### The Contents of the Ark.

THE ARK CONTAINED sacred things. There was, first, Aaron's rod which budded, meaning the Branch; the shew bread, which points to the maternal principle; and the pot of manna. The latter signifies the rest from sensual propagation, because they gathered the manna from heaven so they need not be disheartened about food which perpetuates the natural life. It implies that search for natural offspring need not be seen when the Lord is able to send manna, a ram, a lamb, a man from heaven to be in place of all that is needed. The tables of stone comprised the law and the prophets. Through the science of the Decalogue, the cycle of the generation of the Sons of God is to be closed.

### General Contributions

#### AUTHENTICITY OF THE NEW TESTAMENT.

Numerous Evidences Which Show Its Statements and Doctrines to be True; Judge Russell's Principles of Legal Evidence.

THE EDITOR.

THE BIBLE is comprised of the most remarkable collection of books in all history. The writings are not only ancient, but their character is different from that of any other ever produced. They stand out unique and distinct; for though produced by writers covering a period of over two thousand years, there is a continuous chain of harmony and unity of doctrine and purpose from beginning to end. The authors of the sacred Writings were from different walks in life; and they performed their work under different conditions, often remote from each other in time and space. Their writings have been more widely studied and more severely criticised than the works of any others. Yet they have stood the tests of time, and are bound together in one volume, in two distinct parts or divisions, indicative of the complete harmony of the two Testaments or the Scriptures of two distinct dispensations of human progress.

The New Testament is remarkable for its brevity and clearness of statement; and it is dear to the hearts of millions because it narrates the facts concerning the life, ministry, and martyrdom of the world's most notable hero, even the Lord Christ. It is indeed wonderful to contemplate that books of verity may relate the



mind to scenes which actually took place at the beginning of the Christian era. There has never been any successful refutation of the claims of the Christian church to the authenticity and integrity of the canonical Christian writings. The very conditions and circumstances under which the Disciples of the Christ labored proved their own honesty and sincerity. No man will endure martyrdom for the sake of something which his conscience does not endorse. The Apostles of the primitive Christian church suffered for what they believed to be true; they were martyrs for a cause that has proved potent enough to sway the entire civilized world, and to give character to an entire era and make history for a whole dispensation.

A really valuable document is reprinted by Prof. Totten, entitled "The Principles of Legal Evidence Applied to New Testament Records," by Hon. Alfred Russell, LL. D. The little work has been pronounced one of the ablest expositions of the subject known to legal literature. What he endeavors to show is that the historical evidence of the life, teachings, miracles, death, resurrection, and ascension of the Founder of Christianity and of its early propagators, is of an authentic character, according to the principles of legal evidence administered in courts of common law under civil government. We commend his work to the thoughtful student of the Bible. Every one should be armed successfully withstand every attack made upon one's belief in the records of the New Testament.

Judge Russell shows conclusively that the facts of the life and work of the Christ and his Apostles may be as thoroughly and confidently relied upon as history of only two or three centuries ago. We have manuscripts written and dated nearer to the time of the Apostles than we are to the time of the Pilgrim Fathers; and the writers of those manuscripts could have known those who had seen and known the earliest followers of the Founder of Christianity. Judge Russell affirms that an eminent friend of his, very aged, had in his youth and at his birthplace at Plymouth, conversed with those who had in their youth known those who had landed at Plymouth Rock in the Mayflower.

There are extant less than thirty manuscripts of Plato and Herodotus, and none of them are more than a thousand years old. Of the New Testament there are now in existence more than one thousand manuscripts, of which fifty are more than one thousand years old, and some of which are more than fifteen hundred years old. There is less controversy concerning the text of the New Testament than there is respecting that of Shakespeare. The Alexandrian manuscript is of the date of the Council of Nice, 325 A. D. More than one hundred accepted writers, beginning with the latter part of the first century of this dispensation, give testimony to the genuineness of the New Testament writings. Even the pagan historian Tacitus, refers to Christians in Rome during the reign of Nero; and during the lifetime of the Apostles, Tacitus spoke of the Christians as a vast multitude. It is known that Pliny in the year 102 A. D., referred to the great numbers of

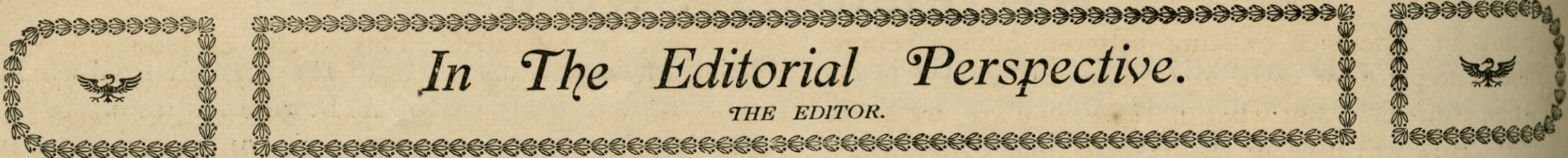
Christians in various parts of the then civilized world; and writers as early as 150 A. D. give testimony to the fact that the New Testament, substantially as we now have it, was used universally in the Christian churches.

Concerning the validity of evidence, Judge Russell notes: "There is a just principle of the common law, daily acted on in civil courts; that the prospect of immediate death before their eyes, is entitled to especial weight as evidence; and this principle may be correctly applied to the statements of these Christian authors. They lived in continual apprehension of violent death on account of their religion, and many of them, Justin, Irenaeus, Ignatius, and Polycarp were actually martyred. These writers had besides especial means of ascertaining the historical accuracy of the Christian narrative from their nearness to the occurrences related." And he further points out that the number and consistency of witnesses and of their testimony would compel legal recognition and consideration. "In the New Testament writings, there is enough of discrepancy to show that there could have been no prior concert among the writers, and there is such substantial agreement as we might naturally expect in upright and independent narrators of the same transaction."

The above are but a few suggestions as to the strength of the numerous evidences of the authenticity, integrity, and truth of the books of the New Testament. Modern science so called is doing much to turn the attention of the minds of thinkers from consideration of these manifold evidences of the truth of the Christian gospel. The faith of the modern church is waning; but the books of the Bible, with the truths they set forth, will ultimately stand out all the more brilliant because placed in contrast with the darkness of modern higher criticism. It is not enough for this age to merely establish the authenticity of the Christian Scriptures. They must be correctly interpreted and their truth applied. We have passed from the age of the primitive Christian church. The events of that distant past stand distinct in the perspective of the dispensation; they cannot stand directly related to our own time. The thought of our own period must be in channels of vital interest.

Koreshanity conjoins the mighty truth of the Bible with the startling revelations of the science of the natural universe. It is important to show the harmony of the books of the Bible; but it is more important to establish and demonstrate the harmony existing between the two great books of Deity, the Bible and the Book of Nature. He who makes them agree through application of the keys of knowledge, must himself constitute the source of the science he discloses to the world. The Jewish dispensation was productive of the sacred books of the Hebrews. With Christianity came a new and important revelation, even a new and central personality. The new dispensation is in its dawning. The world demands a new revelation, at once scientific and universal. Koreshanity will meet the demand in the scientific literature of the new age.





## *In The Editorial Perspective.*

THE EDITOR.

THE RACE PROBLEM in America presses for solution. The conditions which exist are a menace to the peace and progress of the nation. Students of the race question regard it more and more as a world-issue of growing importance; for not alone in America is there race contention and conflict, but in all parts of the world. History shows that many great wars of the past were race wars, in which tribes and races struggled for dominance and perpetuity. But the race war in America seems out of keeping with the American spirit of peace and tolerance, out of keeping with professed Christianity. The entire West has grown to regard with horror the numerous and repeated accounts of the persecution of the Jews in Russia, and of the Christians in Asia Minor. Turkish barbarities roused the ire of Gladstone and called forth the action of Christian nations. The Armenian massacres stirred the world. The atrocities committed in Russia against the Jews are said to be terrible enough to demand and justify intervention on the part of Christian nations. A cartoon in a recent newspaper rather strikingly reflects on the boasted civilization of the West. It pictured a city resident picking up the morning paper from the front porch, with the exclamation as he glanced at the bold headlines announcing another race riot, "The Russians have been at it again!" But it was not the Russians waging the war; the Jews were not the sufferers. The atrocities were committed nearer home. The mobs were not at Kischineff, but at Atlanta; they were not Greek Catholics, but American citizens; and the sufferers were Negroes. Of course, crime is the excuse for disregarding American institutions of justice and taking the law in the hands of the lawless mob. At the same time, Russians may have what seems to them as good excuses as a basis of their manifestation of savagery. The blood of the barbarians does not appear to be completely eliminated from the people of the so called civilized world. The parallel between race affairs in Russia and America is quite striking. Russian editors in commenting on the race riots at Atlanta, said that in view of them they hoped that American editors would hereafter refrain from charging the Russian government with responsibility for the persecution of the Jews. But the Russian authorities are blamed for not punishing the leaders of the mobs. It is evident that in many states of the American nation, little or no effort is ever put forth to bring lynchers to justice. Sometimes the work of the mobs is upheld by newspapers, and in some sections there is a popular tolerance of the lynch law. It has happened that where officers are compelled by circumstances to arrest lynchers, the prosecution is undertaken in a half-hearted manner, and finally perhaps the offenders are acquitted, or even never brought to actual trial. The trouble at Atlanta was not incited by the usual crime on the part of a Negro. It started from seemingly trivial circumstances, offensive though they were. A Negro pushed a white woman from the sidewalk. About the same time a Negro woman on the streets made an insulting remark to a white man, and he resented it with a blow. From these circumstances the

crowds on the streets became excited, and five thousand men and boys started a riot. Soon ten thousand people were in a frenzy against Negroes, and they attacked Negroes promiscuously on the streets, and stopped street cars for objects of their hatred. The Negroes they attacked were neither guilty of nor charged with any crime. If they resisted the beatings given them, it immediately became an excuse for administering instant and terrible death. Numerous innocent Negroes were horribly punished. The mobs were utterly lawless, disregarding all authorities. Troops were ordered out, and disorder prevailed for several days. A short time after the Atlanta race war, trouble arose at Mobile; again at New Orleans, and later at Macon, Georgia. In these latter places, assaults on white girls were committed, and the mobs quickly executed vengeance on the vicious Negroes. The great problem is not only that of successfully curbing the brutal passion of the low classes of blacks, but also of successfully checking the spirit of the bloodthirsty mobs composed of whites. Here are two striking phases of moral degeneracy manifested in a so called Christian land. These phases are all the more terrible in their causes and consequences because they are in such a land. The responsibility of the American people is greater than that of the semi-civilized Turks, greater than that of the people of Christian Russia. Americans are considered more advanced; there is more to be expected of them—more of good and progress, and less of lawlessness. Anarchy is not stamped out by checking the work of avowed anarchists. The restraint must be applied at the heart and seat and soul of the fallen races.

It is interesting to note Bishop Potter's arraignment of modern society, who says that its trend is undemocratic, uncharitable, and unchristian. He deprecates the existence of "sets" in society, calling them ridiculous, holding that there is no place for caste in the Christian church. He points out the evils of class distinction as they now exist; and as a remedy, suggests: "Never has there been a time when there was greater need of a more enlightened and more Christian way of living. We must adopt new standards. We must study carefully how to assimilate the hundreds of thousands of immigrants who come to this country. We never may do it by building strata of social conditions and holding them in a condition of serfdom or peasantry." The good bishop should see that more Christian ways of living are not possible so long as the competitive system is in vogue. The disgusting things of modern society are due mainly to the vain imagination that possession of wealth is an evidence of superiority. The corrupting element is the love of money in the three domains of commerce. The caste system that is developing in America is false and ridiculous. But that does not make true the doctrine of human equality. The Bishop says, "The point where our religion differs greatly from all other great systems of theology, doctrine, and philosophy, is that all people are alike in the sight of God." Is God then really blind to



the points of difference existing between human beings? "There is no place for caste and caste distinctions in the Christian church." But what of those who are not in the church? How will it be in the resurrection? How will it be in the new order? As the sun, moon, and stars differ in glory, so will they who come forth in perfection. Society of the Golden Age will be scientifically stratified. Caste distinctions will be more definite and marked than any now known or conceived. They will be so because there will be order. There is order in military organization, because difference in rank is recognized from the private soldier up to the commander-general. There is general chaos now in the world, discontent, and unrest, because no one seems to know his place, neither in this world nor in the next.

BISHOP WILLIAMS, of the Episcopal church, recently discussed the subject of the Bible and God's Word, before the Young Men's Christian Association of Detroit. He endeavored to assume a sensational pose, by declaring that the Bible is not to be depended upon at all. He takes the position that the Bible is not the Word of God, holding that the book makes no such claim. In this last we agree with the bishop. The Word of God is the man sent from God as his own expression. "In the beginning was the Word, and the Word was with God, and the Word was God." The Word of God is obviously not a book nor a collection of books. But the Bible is the best written expression of that Word. The Bible is true. But Bishop Williams endeavors to show that the Bible is wrong in a good many things. "Take the young man just out of college. He reads Genesis and finds impossible geology, astronomy, and ethnology. His teacher says when questioned, Manipulate it until it fits your sciences. If too honest to handle the word of God craftily, the young man gives up the Bible. He refuses to stultify his reason." But what does he do when he accepts impossible geology, astronomy, and ethnology, as taught him in the university? Why, he stultifies his reason by accepting conclusions founded entirely on assumptions—undemonstrated premises. He rejects the Bible because it is out of harmony with those monstrous fallacies. The bishop says, "The Bible needs no defense; all it needs is a square deal. \* \* Christ tore asunder the Old Testament precepts, the law of Moses, and furnished new ones." If the bishop treats the whole Bible as he does the work and teachings of Jesus, he does not give it a square deal. The Lord Christ never destroyed the law, he never set it at naught. He never tore the Old Testament asunder. He affirmed that Moses and the prophets wrote of him, and they wrote truly. The conclusions of the bishop regarding the Bible are becoming generally accepted. Modern science so called is the destroyer of trust in truth. It is the darkness that shuts out the light.

THE EDITOR of the *Fort Myers Press*, after a long silence, has begun again to say something regarding the Koreshan Unity. He suggests that people look up the Chicago career of its Founder, that it may be observed how many "happy families" have been broken up by him. It seems to be assumed that anything that breaks up families

should not be tolerated. This might exclude primitive Christianity from recognition on that basis; for it is evident that acceptance of so radical views which necessitated the living of pure and non-sensual lives, disrupted families in some instances. Did not Jesus himself say that he came to set men at variance, even members of families against one another? Wherever missionaries of modern Christianity have gone, numerous converts have been disowned by their own families, and the relations broken up. But neither Christianity nor Koreshanity has ever broken up a *happy* home. Then why should anything against the effects of promulgation of the doctrines of personal purity, be said by any one who is silent on the question of the family splitting business of divorce courts? It seems quite inconsistent, too, for an editor, a member of the Methodist church, to mention the subject of breaking up families, when he himself boldly *advertises the whiskey business* in his own publication. Whiskey is a notorious destroyer of happy homes!

ACCORDING to the Chancellor of the New York University, some marked changes have been made during the past twenty years in the relative proportions of college men to different kinds of work. There are six general professions into which college graduates enter; these are, journalism, general business, the ministry, law, medicine, and teaching. The first two show the same proportions now as twenty years ago; but in the next three there is a decided falling off, which means that the ranks of those professions are being filled to quite an extent by men who are not designated as college men. There is one profession, however, that is monopolizing the increase; it is, in fact, the only profession showing an increase at all, and that is teaching. Whether this will be taken by the masses as significant remains to be seen; but it seems obvious that colleges are not equipped for turning out men and women fitted for practical life. Many of them must take up the school routine with which they become more or less familiar while they themselves are passing through the educational mills. We are not finding fault with the mere fact that the people are being educated. It is often apparent, however, that educational institutions could well discard useless features, incorporate that which is practical, and impart genuine science instead of the aggregate mass of fallacy.

IF BRYAN had known what effect his statements concerning public ownership of railroads would have on conservative democracy, he might never have uttered them. In his New York speech he had reached the conclusion that there would be no permanent relief on the railroad question until the railroads are the property of the Government and conducted by the Government in the interests of the people. Democratic opposition to the public ownership doctrine of Bryan was so emphatic, that in a few days at Chicago he modified his policy. At St. Louis at a later date, the position he assumed was that he had never declared himself unequivocally in favor of public ownership of railroads. Perhaps further along in his boom for candidacy for the presidency, he may omit mention of the question altogether. We shall interestedly await developments.



# The Open Court of Inquiry.

THE EDITOR.

## The Fallacy of Christian Science.

"Kindly explain in your paper some more about christian science as being a great humbug. Is healing the sick a great humbug? If you see a person sick, what would you do? Give him pills or powder, hypnotism or your magnetic touch? I am no scientist, but wish to know more about it, since you seem to know more than anybody else."

Our contention in relation to christian science is that it is fundamentally fallacious; and that as a logical consequence, its conclusions are not to be accepted as Christian doctrine nor as genuine science. It is no humbug to heal the sick in the real and full sense of the term; but it is a false claim to hold that mere restoration to normal mortal health is divine healing. We do not deny that christian scientists, through mental processes, cause the sick to recover their accustomed health; but all such soon or later fall sick again and pass into the spiritual world through corruptible dissolution.

We arraign so called christian science upon the basis of many charges. It rests upon the basis of unproved assertions relative to the nature and character of Deity on the one hand, and denial of distinct and tangible states and conditions not only in the plane of human experience and observation, but in the entire material side and basis of the universe, on the other. We maintain that matter is both real and alive. Matter and spirit are interdependent and correlative. Neither could exist without the other.

Matter is the continent of spirit; matter is substance in its grosser manifestation; spirit is the more sublimated form of the same substance. It is not scientific to deny the existence or the reality of the various states of material existence. The basis of all spirit is matter. It is not possible for spirit to act without form. Form and function are inseparable.

Neither is it scientific to deny the existence of sin and its world of consequences. The Lord Christ proceeded to heal people upon the basis of the actual existence of disease and death, of sin and evil. He and his Apostles did not heal through a denial of these states. They did not ask the people

to affirm that they were not sick, but to realize that they were well after they spoke the word which healed them. Jesus imparted to his direct following the power to heal. The power he imparted was divine, because he was the divine Man. The Christ taught that he came to save men from sin, not to persuade them that they were without sin already; to heal the sick, not to teach that "all's well." He came to destroy death, not to demonstrate that death does not really exist.

Christian science errs in denying the great and eternal law of opposites, making all seeming opposites to light, good, and truth mere false states, and therefore unreal; that the things conceived by the mortal mind are constituted of mere deficiencies of reality. It is not true that darkness is mere absence of light. Darkness is substantial, as substantial as light. It is not true that evil is the mere absence of good. Entities of evil are potent and persistent, so much so as to constitute victory over them a subject of rejoicing. Triumph of good would be meaningless if battle were waged against a mere nothing.

We might ask of the christian scientists, if healing is a humbug. If cures were wrought only by means of christian science or by its teachers, it would be consistent to set forth the system as a subject or a form of demonstration. But other schools cure disease—that is, restore patients to their accustomed mortal health. All the schools of medicine, physical culture, mental science, dietetics, and the various other methods employed to combat disease, show results. All these are good in their way, and may be consistently encouraged. The humbug phase obtains at the point of claim that the results prove the *divine* origin or source of their doctrines and power to heal.

The miracle of healing is no evidence in this period of the world's progress and retrogression, that it is wrought through divine power. The Lord Christ predicted that in the end of this dispensation many would come to him, claiming recognition on the

basis that they had healed the sick, cast out devils, and raised the dead in his name; but that he would profess unto them that he never knew them. The power of the image of the beast, foreshown in Revelation to be operative just prior to the manifestation of the Sons of God, works miracles and wonders.

Christian scientists hold that the power exercised by them is divine; that christian science is divine truth. What do they say of the cures wrought by others? We are asked what we think of the cures wrought by christian scientists. We may answer (including christian science with other so called schools) in the language of Mrs. Eddy, on page 479 of "Science of Health:" "Here comes in the question, How do drugs, hygiene, [christian science,] and animal magnetism heal? It may be affirmed that they do not heal, but only relieve suffering temporarily, exchanging one disease for another."

We maintain that divine healing as it obtains at the end of this dispensation, is wrought in the transformation of the mortal structure to the Immortal Manhood. The mission of Koreshanity is to work such restoration. This far transcends the conception that mere restoration to ordinary mortal health is healing by divine power. As to what means we should employ in cases of sickness or disease, it depends entirely upon the mental attitude of the patient, and the extent to which he should desire the healing applied. The agencies of relief from suffering, both physical and mental, are numerous.

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## Love According to Wisdom.

"I should be glad to be with you people who are actually demonstrating love to the neighbor and living in harmony. There is much in the Koreshan Science that I do not understand, but this I know, and it is a settled conviction: If I can know what it is to truly love my neighbor as myself and live that love, no matter if I know not another thing, I am on the road to life. It seems to me that I may understand every word of the Cellular Cosmogony and yet miss the mark of attainment; but if I am living love to my neighbor from my heart, the attainment is being made, and thus I am being saved because I have sought first the kingdom



of heaven. Is not this true? To make it short: Is not the life we live of more value than the science of the life? You people teach both, and that is why I like you."

The tendency of modern Christianity is in the direction of conforming to certain religious and moral codes, holding that doctrine is unimportant. Theological questions are laid aside as non-essentials. This comes mostly from the fact that the modern world has lost all true and certain conception of God. But Jesus and his Apostles taught doctrine; they laid great stress upon it. They verily taught that the truth must be known, and that through the truth men should be made free. It is apparent from this that the knowledge of truth is essential, for without knowledge of the truth there can be no application of it to life.

The truth is the light, and it enables us to see our way in the path of progress. It is to shine more and more unto the perfect day. The further along men are in that path the more light they will need. It will grow brighter from necessity, the demands of which are always met by Providence. Knowledge is power. Powerful knowledge is truth applied. Knowledge is required in every great achievement. Before we do things well, we must know how to do them.

Truth indeed tells us what to do; doctrine tells us how to do it. But the doing is the main thing. Men may know the truth and yet not apply it; they may know the law and not obey it. There is such a thing as being a hearer of the Word and not a doer of it. We must be both hearers and doers. Perceiving the truth and applying it must go together. Truth without application is powerless. True theory is beautiful and great and grand; but it is valueless to any one who does not make use of it.

While the doing of the Word, the living of the truth, is important above all else, one should not minimize the importance of truth. The substance of truth, the substance of doctrine and instruction in divine things, the substance of the genuine science of the universe, is the substance of the divine mind. Let us not forget that. It is important to know it and to realize it. God as now expressed to the world through his Messenger, is in his sci-

ence. That science leads one to the righteous methods of doing things. It leads us to love the neighbor as ourselves; but it is evident that without that truth, without that science, we should not know truly how to love the neighbor.

Koreshanity is the revelation of the laws of life. It defines those laws and presents them for acceptance and understanding, that the mind may be enabled to apply the principles of life. The truth in itself is precious and invaluable. It is valueless only to those who refuse it. It will become valueless to all those who, having accepted it, fail to make an application of it. The Apostles possessed the living faith, because they demonstrated their faith by their works.

Faith without works is dead. Faith and works must go together. Knowledge and its application must go hand in hand. We must love according to wisdom, according to knowledge. There is the disposition, the inclination to love the neighbor, in thousands who are destined to come to a knowledge of the truth. They will learn to love according to wisdom, and their affections will be directed according to divine law. They will learn that true love to the neighbor involves the performance of righteous uses to the neighbor; and the neighbor must be definitely located.

## A VISIT TO ESTERO.

The Editor of The Champion Describes What She Saw While Here.

Miss Sara E. Sweat and the editor of *The Champion* accompanied the Governor and party to Ft. Myers last week, and took in as much of the excursion to the Everglades as seemed best. That is, they listened to the Governor's speech, were guests at the banquet given the Governor at the Bradford, and watched the rest of the excursionists take their departure on Tuesday morning.

As they were the only ladies in the party, it seemed best to postpone their visit to Lake Okeechobee until some future time. A very cordial invitation by W. Ross Wallace and Editor Gray of *The American Eagle*, of Estero, that the two ladies spend the two days at Estero was accepted, and a pleasant ride of sixteen miles in a comfortable surrey behind a matched span of blacks, transported us to

Estero before noon of Tuesday. Here we met a most cordial welcome from the most remarkable people in Florida, who are here building up a little paradise on earth.

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The Guiding Star Pub. House, Estero, Fla.



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in Lee County, to drive sixteen miles without passing an inhabited house, to be landed among a settlement of 150 people with picturesque and even elegant surroundings. All sorts of machinery in successful operation, including the finest newspaper and printing outfit in Florida, from which emanates weekly as large an output of printed matter as is sent out by any publishing house in the state.

A fine saw-mill furnishes lumber for their own buildings and also some for the trade. The grounds are laid out with the best landscape garden effects, the location being on the banks of Estero river. Concrete works in operation will eventually furnish building material, but at present the buildings are frame, and more or less frontier as to outward appearance. Interiorly they are handsomely furnished.

The Art building is rich in oil paintings, the work of DR. TEED's son Arthur, who spent nine years in Italy studying art. A Kranich & Bach piano occupies a prominent place, and the Koreshan Band and Orchestra daily discourse most excellent music in this building, which is arranged with seats for an audience, as the Saturday night orchestra recitals are a regular feature.

We were so fortunate as to arrive at the same time as Harry Boomer, leader of the Orchestra, who has been spending the summer in Chicago. A musical entertainment was given in his honor, followed by a social by the young people. We greatly enjoyed the first.

When it became known that Miss Sweat was a pianist, the Koreshans begged her to favor them with some music, which she consented to do, on the next evening, when the Orchestra also gave some selections that she might have breathing space between pieces. Miss Sweat did herself credit, as did also the Koreshan Orchestra. The evening wound up with pleasant social intercourse.

The next morning early we were on our way to Ft. Myers, regretting to say goodbye to the very charming people we met, but remembering duties that called us Arcadiaward. We did not have the good fortune to meet on this occasion either DR. TEED, the Founder of the Colony, or VICTORIA GRATIA the head of the order, for both were North for the summer, as were also a number of the most prominent persons belonging to the Unity. But those who were there were such good samples of perfect gentlemen and ladies that one can easily imagine the others must be very superior persons.—*The Champion*, Arcadia, Fla., Oct. 4, 1906.

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### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.

BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.

CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.

OTTUMWA, IA.—Mr. Madison Warder.

DALLAS, TEX.—N. C. Murray, 5 Cumberland St.

LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.

ENON, O.—Mr. C. D. Shellabarger.

MELBOURNE, AUSTRALIA.—Mr. H. W. Mitchell, Cremorne St., Richmond.

NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W. 89th St.

PLEASANT GROVE, CAL.—Samuel M. Coppin.

SAN FRANCISCO, CAL.—Mr. A. J. Lowe, 1818 Webster Street.

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### Books and Periodicals.

#### Review of Important Publications Received by the Editor of The Flaming Sword.

**Review of Reviews.**—Prominent in the October number of this popular review, is the editor's discussion of the Cuban situation. The causes of the insurrection are clearly set forth, showing that the last presidential election in Cuba was characterized by fraud and intimidation. The character of President Palma is portrayed, and his obvious weakness as a governing head. Atherton Brownwell writes on Cuban affairs under the head of "The Cuban Republic on Trial." Attention has recently been directed toward South America through the visit of Secretary Root in his attendance at the Pan-American Conference. Chili after the Earthquake, and Chili and Peru; the Rival Republics, are ably discussed by the editor and others. Portraits, maps, and other illustrations accompany the matter. The situation in Russia is discussed, also affairs in China; and the political aspects in our own country are interestingly analyzed. Economic and industrial topics are also considered, the whole making up an interesting and valuable number.

**Health-Culture.**—In *Health-Culture* for October Dr. Latson takes up for thorough and thoughtful consideration the subject of appendicitis, giving his conception of its cause, prevention, and treatment. He holds that it is found to come from various causes that we should understand, and that it can be cured without operation by common sense home treatment methods. This article should be widely read. Dr. Oswald explains how people are poisoning themselves by the use of patent medicines. The dangers of impure drugs are also discussed. The specialty to which this magazine is devoted is one of universal interest, and it ought to have a wide circulation. The Health-Culture Company, 153 West 23rd street, New York City.

#### A BRIEF DESCRIPTION.

A priest was describing heaven to a class of boys. He ended by saying, "You may describe heaven in two words—'eternal bliss.' Now can any boy describe hell to me in two words?

A voice: "Please, sir, eternal blister."

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## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

**Book I.**—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

**Book II.**—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

#### The Pamphlet Series:

**The Cellular Cosmogony**, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

**10 cts. each.**—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

**5 cts. each.**—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

#### The Tract Series:

**2 cts. each.**—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreschanitischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

#### The Leaflet Series:

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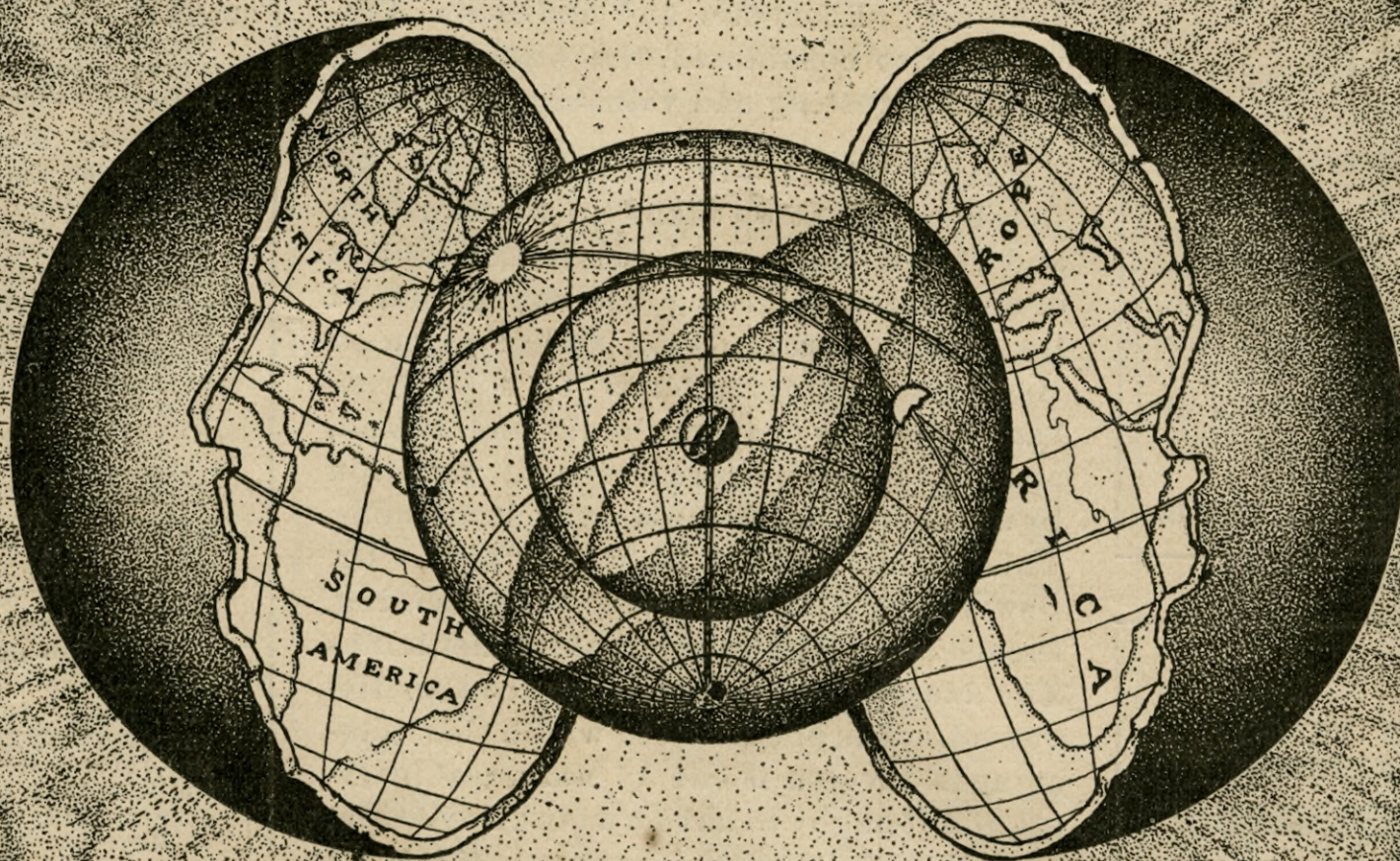
# THE FLAMING SWORD

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NUMBER 20.



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
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